Dibdin in his Typographical Antiquities gives only an edition of 1548. 17 Decem. Lowndes gives it under the heading Mass, but only in the edition of 1549. The Bodleian has the edition of 1548 and two copies of the edition of 1549, which are however different from the present in some minor typographical details, although they are dated exactly the same even to the day of the month. The present edition is the only one in which the authors name is given, and therefore it is most probable that it is the other issue of 1549 which is mentioned by Lowndes, as in this case he would have given it under the author's name.

There is a copy in the Lambeth Library, but of which issue of 1549 I do not know.

The copy of the titles of the other two editions are given on the other side of the page.

Edition of 1578.

A NEW DIA

LOGE CALLED THE EN-DIGHTMENT AGAYNSTE MOTHER MESSE

Mathew the VI

Every tre that bringeth not forth good fruite shal be hewen downe and Caste in to the fyre. Wherfore by their frutes ye shall knowe them

Edition of 1579.

A NEW DIA=
LOGE CALLED THE EN=
DIGHTMENT AGAINSTE
MOTHER MESSE

Matthewz VII

Every tre that bringeth not forth
good frute, shall be hewen
downe, and caste into
the fyre, wherforz
by their frutes
ye shall
knowe
them

Ex libris Edlf. Duff.
S. coll: Wadh: Oxon.

A new Dia-
LOGE CALLED THE EN-
dightment against
mother Wesse.

Mathew. vii.

Euery tre that bringeth not forth good frute shall be hewen downe, and caste into the fyre, wherfore by their frutes ye shall knowe them

By William Punt. p. 351.
1549. as. p. 353.

FOR What so euer ye haue spo
ken in darknes, that same shall
be heard in the lyghte, and that
which ye haue spoken in the eare
eaen in secrete places shalbe pzea
ched Euen on The toppe, of the
howse.

Luke the.xii.

YF ANY man worshippe the
beaste and hys Image and re-
cepue his marke In hys forhead
or on hys Hande the same shall
drynke the wyne of the wrathe of
God whiche ys powred In the
coppe of his wrath and he punyl
sheth In fyre and brymstone be-
fore the holy Angells and before

John revelacion.
xviii. Chapter.

5

311

¶ THE NA-

mes of the speakers in thys endyght ment. Endictment.

Goddes nuoorde
the high Iudge.
veritie and knou
ledg hir accusers.
tuisdome the ser
geaunt.
daniell the crier.
The true Apo
stles panled on
a quest of hir

The ouerseers of
hir.
uendicta dei and
finall deiperatiō
Mother Messe,
and her huerties.
maistre Coudtus,
master stifnec.
Antipus the lai-
ler.

A NEVV DIALOGE CALLED

the enditement ag aynst mother messe

richmond. d. 312.

Verite beginneth

BRother knowledg ca ste ỹ tell me what ne wes ys now abzode a mong the people con cernig gods wozde. knovledg bzo ther verite Jhere no newes duty it shal flozysh accozding to gods wil foz any thing that J cane per ceyue. verite But as J vndersta de bzother knowledg there is ma nye people offended wythe it that it shold be so, knouleg. Al though thei be offeded bzother verite yet it is but a foly to spurn againsty pzycke verite But as J vnderstad foz that that the heauenly father hathe not plantid shalbe pluckt by

by by the totes & cast into hel fire
yet they haue no grace but repine
at that thynge ỹ wyl not be. knou
what remedi brother berite seig
they wilbe obstackle agaynst the
truthe. Berite. Yes brother know
leg ther is remedy it is your part
to preache vnto them the beryte
with ameke spyrte & yf eany man
be ouer takin of a faute, as sainte
paul saith i ỹ. vi, to ỹ galatheans
you, which are spyrtuall informme
him with a meke spyrt, & consider
thyne owne selfe. That thou be
not tempted so well as he. knou
brother berite I haue preched vnto
them the true word of god, as the
lord hath taught yt me, & I haue
traueled from contre to contre w̄
moch paies & persecuciō for christ
esnam sak & I haue also declared
ther abhominacio & filthy doctrie
vnto them desyring them gentlye

to leue it, & cleaue vnto the verite
and I haue also prayd vnto ỹ lord
to open ther blind hartes, that the
true knowleg of christ might enter
in, vpon the which brother verite
I thanke my lord god, whome I
haue seruyde fro me my youthe
there haue ben some that haue for
sakyn ther abhominacion & haue
receyued the veryte of Christe cō=
trary vnto ỹ lesse there haue bene other
that haue ben styphenecked wyth
stondig the verite w̄ persecucio &
murder, oh brother verite the lord
is mi Aug I haue preached vnto
thē ỹ swet pmise & lyuely doctrin
of Jesu christ w̄ as gentyl a spryt
as hart may think declarig vnto
them, ther abhomnacion & fylthi
doctryne, yet will they be stynec=
kyd pharyses styll, but nowe I
thank my lord god ỹ sercher of al
secretis, that it hath pleased hym

to

to Inflame our noble kig wᵗ his
holy spyrite by the whiche hathe
contract to ther myndes plucked
[redacted]e the greatest part of there
abhominable Idolatrt intendig
no leasse by godes grace, thenkoz
to rote it vp al by the hard rotes
how be it brother bertie I wyll
shew you ỳ ther is one abomina
cio ỳ sittith soze in mens cõcięce
that we muste see a remedye koz
koz the Gospels sa ke, which ys ỳ
mother al mysscheke, & the abomi
nacio of desolacio Verit whi bro
ther knowleg wha t is hir nãe cã
you tell knovledg yes truely hir
nam is as I vnderstand mother
melle a womã that hath brought
the peopl e into a deuelishe trade
verite wherí & i what trade hath
shẽ brought thẽ I pray you tel me
knottrulye she hath brought thẽ i

such a trade that she hath set her
selfe in the seate wher the lyuing
god of heaue̅ should sit mo3 ouer
b3other verite she dare̅ce her sel
fe to be a god3 of gods ye and mo
3e then a g̈od, fo3 wher as God is
the omnipotent father of heauen
and the euerlasting god without
beginnig and without endynge
the creatour of heauin and earth
& al other thinges wherbi he can
not create him selfe yet wyl th ys
blasphemous mounster make the
people beleaue that she can creat
& make god wher as god cā not
make him self fo3 he hath ne then
beginning no3 endinge Also b3o
ther veritie she saith she can deli
uer the self soules that hath bene
long pitoufli punished in the pai
nes of purgatoz fr̄o ther pai es
& toz mentes mo3e ouer she saith
she can make fayze wether & rai
ne

ne & heale al sickness & bring dã
ned soles out of hel also she saith
she can purchase remission of si-
nes bi the offering vp againe of
Christes bodi and bloud & cã vo
kiue wordes make both god and
man wherby she wold make god
partiall a lyer & no god which is
plain heresi treasõ & traiterli spo
kẽ forbi her saing god cã be no
god without her help wherbi she
wold take the croune and ho nor
from god and set it vpon her self
and furthermore she teacheth the
people with her filthi doctri nes
subtil continuance making them
beleue. ỹ excepte they do hea re &
se her plai in her tugling garmẽ
tes and that in ỹ morning e ueri
day thei should not prosper nor go
forward in ther b usines wher a-
bout thei go also wher as I with
the doctrine of Iesus Christ had
brought

a fewe to the true knowledg. she
hath w̄ hir fylthi traditions and
wicked lawes compelled the wyth
persecucion and cruelte, to falle
from ỹ verite & to cleaue vnto hir
filthy doctrine, & yf ther were ea-
uy that wold not deny Jesu chry
ste but sticke to his holsom doc
trine they shold straitt ways with
cruell persecucyon suffre deathe,
wherfor yt is tyme she where rot
ted outfrom the christiance and a
ressed of treason, thefte and mur-
der, as she hath deseruid no leasse
verite wel brother knowleg seing
it is as you haue spoken I wold
desier you to go to mi brotherwil
dome ỹ Sargēt desizing him er
nestly to make a narow serch for
hir, & tach hyr of treaſō theft and
murder knobrother verite it shal
not nede for he comith ỹder my
think verite truly he doth indede

knouu

knouv. what brother wisdome a-
worde with you I pray. vuisd. sir
what is your plesur ỹ you wil ha
ue wt me knouv. brother wisdome
my brother verylie & I doth stray
tly cõmaũde you, to tach mother
messe of trealõ theft & murder, &
lay hir fast i newgat ỹ shs mai be
forth cõmig at al times. vuisd. sir
it shalbe don by ỹ grace of god wt
al mi hart wt as moch spede as I
may. veric. I praye you brother
wisdom let it be so. vuisd. brother
knowleg I pray you where is hir
most abydig & comẽ trade where
I maye lay wayte for hir. knovv
brother wisdõ hir most abidig is
at pouls church or at ludgate in
fait martens yrish & if you chance
not of hir there walke vnto saint
pulckers church and if you loke
well you shall fynde hyr in one
of those places withe oute fayle

And yf not go to saincte donstons in the west and ther you shal haue hir among: hir frendes.

uuisd. Well brother knowledge
seing it is your mynd & my bro-
the verytis to gether I wyll do
my dyligens as moch as I may
uerit. ye & we desyre you hartelys
to do so. uuisd. Sir it shalbe don
knou. Brother verytē I haue no
dought but that he shal take hyr
tyght wel al though it belōg first
Wherfore I besech ȳ lord be his
spede. uerit. Amen I pray ȳ lord
uuisd Mother messe I charg you
i the kinges name to delyuer frō
you your honor & I tach you hers
in ȳ king of heauens name of tre
ason theft & murther. Messe. whi
thou lurden, who made ȳ so bold
to tuch me, thy fingers shal rot of
uuisd. No no Mother messe ȳ wor
ld is not now as it hath ben, it is
not your Cākerd doctrine ȳ shal
make me leue of houlde therfore
be cōtent & make nomore ado but
come

come yout ways wᵗ me. Mes. why
I pray you syr what be you. and
what is youre name ẏ you haue ā
auctozitie to take me foz ẏ thige
ẏ I ā not gylte in. wisd. truly my
name is wisdō, I ā an officer ap-
pointed to ẏ heuēlie king to serch
out all wickednes, Mes Nay then
I haue serued a good saint in de-
de am I at this poit now I pray
you master wisdom who is my ac
cusers, vuis, Truly your accusers
be these Veritye and knowledge
mē of a godly vnderstāding. mes
veritie & knowleg [illegible] truly
mes. nay then mary I am lyke to
suppe my pozeig in newgat, well
master wisdom seing it is so as ye
haue spoken what remedy but I
wold desire you this I know wel
sergeaunts be good fellowes and
foz monei wil do a plesur at a ned
wherfoze if you wyll let me scape
now

how at this time I will geue you
for your gentlenes the choyse of
thre thinges. Vvys. what thinges
be these I pray you hartely, Mess.
mary that be these a bisshoprycke
a benefice or a C.li. to drinke whe
ther of these thre thynges ye wyll
Vvys. Well if I take any of them
who shalbe your suerties that I
shall haue it, Messe, By the masse
yf you woulde be so muche my frē
de, I dare say you should not lac
ke as long as you lyue. Vvys. nay
but I think it best to be sure of it
for any trust to anye of your frēn-
des, wherfore if ye will put me in
suerties I wyl tel you part of my
mynde what I wyll do. Messe, wel
mastre wisdom seing there is no
remedy you shal haue for my suer
ties, M. Si tisnec. M. couetous y-
se be substanciall ye know wel very
well and I dare say they wyl not
be

se me cast away forasmytle for they
be my very frendes and you may
be sure of this that if these twayn
Cobbes spycke vnto me there bee
a greate sort more in corners that
will put to they, porcyon that lo-
ue me full well I thank thē whes
fore master wisdom seing you ha
ue such sufficient suerties I trust
you wyll let me go. Vwisdom. nay
truly we depart not so as for these
they be not the menne that I will
truste vnto nor none such as they
be but now I know who is your
vpholders let them take hede or
els they are lyke to knyt the knot
that you shall knitte. Messe. whye
is the wynde in that doore nowe
mary then I am sorry that I ha-
ue sayde so mutche. Whye what
wylye do with me then. vwisdom
Trulye fulfyll my masters com-
maundemente and carye you

to

to Newgate, and laye yowe faste
theare. Messe, By the Masse I
haue fisshed well nowe in deade,
whye cannot these two honest me
before named bale me out if nede
be, Vvisdom. No verelye no suche
as they be but if ye bringe honest
men to me that loue GOD and
hys woorde, and wyll be bounde
for youre forthe comminge at all
times I am content to let you go
elsse not, Messe, Naye then
I am lyke to goa in deade: Well
Maister Sergeaũt I would de-
syre you of charitie to let me goo
for GOD his sake yf yowe wyll
not let me go for non other mans
sake, Vvysdomme No Noo Mo-
ther Messe I know it is not gods
des wyll that I shoulde do anye
suche Charitie, Messe. Noo
ys, Vvysdomme. Noo verelye
[redacted] Then doo Wyth mes
what

what ye will vuisd. come on your
wais you shal go with me, Messe.
I am not very wel content vuisd
what sayeste thou. Messe. Marye
I say I am very wel content vuis
antipus I do cõmand you in the
kigs nãe to lai this womã fast in
newgate that she maye be forthe
cominig to morow at ỹ Sessiõs
house. Antipus. sir it shall be don
with all my harte Vuisd loke that
you do so & make hir sure. Antip.
mother messe I ã sory of your trou
ble Messe. what remedi. Antip. sur
erly I cannot tel, but yf I could
I wold but suche fare as I haue
you be welcome to it as longe as
you be here Messe sir I thank you
hartely Vuisd Brother knowledg
& verite you must be at ỹ sessions
house at viii. of the clocke to mo
row to put your inditmẽt agaist
mother messe. knou. and I praye

you brother wyldome haue you
gotten hir. vuisd. I verely that I
haue knou now the liuing god be
praised we wil not kayl by the gra
ce of god but we wil be there gods
vuord the Iuge. Inquere daniel if
there be eanye man that hath any
matter to be intreated of this dail
this Sessions house let him brige
it in & entet it & he shalbe heard,
dany. yf ther be any that hath ani
matter in this sessions house, let
him enter his accton for my lorde
iuge, is ready to heare it Iuge. da-
nyell call forthe that woman ther
danye. mother messe stande forthe
at the bar here. Messe here mi lord
danie houlde by pour hande Iuge
cal forth the queste danyel danie.
oooooo yes al the that be charged
of the queaste of mother messe int
lord commaundethyou straytly to
apeare at y cure callige in payne
of

of hys hey displeasure. oooo. yes
Simon peter & andrew comforth
& apere at your calling Ans. heare
my lord. Dany. James zebede and
John his brother cō forth & apere
at your calling Ans heare my lord
Dani. phtlip & bartlemew cō forth
& apeare at your callig Ans. heare
my lord dani. thomas & mathew cō
forth & apeare at your callig. Ans
heare my lorde dany: James and
thadeus cō forth & apere at your
calling. Ans heare my lord. Dany
simō of cane & mathias com. forth
& apere at your callig Ans here my
lord. dany. stand forth heare all yt
and hazkenne what shallbe layde
to this womans chazge. Peter we
wil my lorde. Aug. Danyell make
a crye to knowe whether heaze
be eany that haue eanye thing to
lay to this womās charg ye or no
daniel, yf thez be eany mā y hathe

eany thyng to lay to this womās
charge, let hym entir his matter
for my lord Juge is readi to here
it. knou. my lord heare is a womā
that hath committed open treson
theft and murder. Iug. howe satst
thou woman why answerest not
ꝑ to thy complaint Messe. my lord
I do deny it, they are not able to
proue it nor no such thigs as thei
laye vnto my charge. Verite. & to
please you mi lord that thing that
my brother knowlege hath layde
to hyr charge ys true and we are
able to proue yt, Messe, Where in
haue I cōmytted this opē treason
theft & murder that you lai vnto
my charge. I am she that hath bē
of a long continuaunce institud &
made bi christ and his apostles &
approuid by diuers holy doctors &
for the space of this. vi C. Yeares
I haue ben takē & halowid amōg
the

the cheakest as a woman mooste
necessarie for the peoples saluaty
on and seing that I am spirytual
and allowed by so many holy fa=
thers ordeyned by the holy scryp=
tures and approued by diuers ho=
ly doctors, my think my lord you
should not alow ỹ accusations of
these two men but punish them ỹ
other moughte take an ensample
therby. Knoùul My lord it it plese
you to heare my brother bertie &
I we wyl proue ỹ thing true that
we haue laid vnto her charge for
wher as I sayd that she is a tray
tour it is tru my lord by her own
wordes, for where as paule sayth
in the. x. to the Hebrewes that we
are sanctified by the offering op
of the bodye of Jesu Christe ones
for al, yet this blasphemous mon
ster is readi dayly w̄ her priestes
ministring and oft times offereth
one

one maner of offerings which cā
neuer take away sinnes but this
mā Jesu Christ the sonne of god
when he had offerrd for sinnes, o
ne sacrifice which is of valew for
euer sate him downe on the right
hand of God and from henceforth
tarieth tyll his foes be made hys
fotestole for w one offering hath
he made, parfect for euer thē that
are sātified, & thus we be taughte
in sait Paules doctryne therfore
it is not for vs nor no other creā
tur to beleue this wicked womās
doctrine for she saith that she can
offer vp the body of Christ euery
day to take away sinne whiche is
blasphemeand treason for saynt.
Paule saith in the.vii. to the He-
brewes that he dyd that ones for
all when he offerzed vp him selfe
wherbi bi hir doctrīe she doth cru
cify Christ euery day anew which
is

is to be knowen & though ỹ she is
a bytter enime to god & his worde
ye & amoze wozse trattoz thē was
Judas which betraied thzist foz
Judas whē he had once betrayed
hi & deliuered him in to ỹ handes
of his enimis strait way he knew
he had done wyckedly & thzough
dispaire he went and hanged him
selfe, but this tratterly woman is
not contēt wᵗ crucifieng him once
oz twyse aday, oz one day, but she
wil crucifi hi dC times euery dai
in the yeare & thinke yt al to litell
& not onely that but she causeth ỹ
people to beleue wᵗ cruel persecuci
ō ỹit is necesari foz mās saluaciō
& thus I prous hir no lesse then a
tretoz, wᵗ doth crucifi chzist anew
also athek which robeth god of his
honoz & as foz murderīg she doth
not onely slē thē wᵗ hyz damnable
doctzine to go from ỹ truth of our
saluacion

salvation vnto her false doctrine
to oure condempnacion but also
all them that woulde not beleue
it to be trewe and stycke to theyr
opinion wyth cruell persecutyon
suffered death, As Rychard Hen
ne, Roberte Kyng, Johan Debin
ham, Nycolas Warthe Thomas
Sarie: Thomas Hittō Thomas
Byluey Richard Bifelde w Teu
kelbery & colyns. William Letō
George bainham Jhon frith Jhō
Lābert Wilyā Tindale Robart
Barnes w Gerard & Jerō & rb C
moze ỹ she hath shed of innocent
bloud & bi this Iprouc her a trat
toz a theke & a murderer & I ā su
re your lozdship wyll not say nay
vnto it. Iug, no truly ỹ I will not
if it be so how saist thou womā is
it so speake. Messe my lozd if it ple
se your lozdship in dede I offer a
sacrifice foz the sinnes of ỹ people
and

& for al sykneſs diſeaſes & euil chā-
ūhes and for fater wether & rain ||
which is chriſtes body & blod but
they can not proue by, ỹ. that I am
neither traitor, theefe nor murde-
rer for the ſcriptures beare me in
that that I do know. Why Eſay
the prophet in hys fyrſte chapter
ſaith ỹ the lorde doth abore poure
Sacrifice euen at his very herte
and wyl you compel hym to take
it whether he wyl ye or no. and yf
he had delighted in ſacrifices as
Dauid ſayethe in his miſerere I
woulde haue geuen it the Lorde
but thou delighteſte not in none
ſacrifice lorde here Dauid decla-
reth howe he hath no pleaſure in
them which is ſufficiēt inough to
proue you falſe in that poīte, and
whet as you ſay that the ſcriptu-
res beare you in it, I pray you in
what place of ſcriptures do powe

beare

bear your selfe I could neuer rede
that there was any mes in christ
nor his apostles time. Messe' Noo
what though the name be not me
cioned in the Scriptures yet the
thinge it selfe is mencioned there
for in me is Christe him selfe in ȳ
for me of bread and wine made bi
such words as is taken out of ȳ
scriptures which Christ lefte for
vs as in Mat.xxvi, Mar.xiiii. &
Lu.xxii. And also paul declareth
in the.i. epistel to ȳ Cor.xi. chap
wherin he saith ȳ the lord Jesus
ȳ same night in which he was be
trayed toke bread and thanked &
brake & said, take ye & eat ye, this
is my body wich is broke for you
now then if Christ doth say, thys
is my bodye wyll ye saye it is not
his bodye. veriti. No verelye that
I wyll not but yet my lorde shall
rightly knowe both thou and thy
doctryne

doctrine to be false superstic̄pon,
for wher as ỹ saist ỹ chrīst is in ỹ
in ỹ forme of brēade & wyne after
the wordes spoken taken oute of
scripture which is as moch to say
hoc est corpus meum thys ys my
bodi, truth it is, ỹ Chrīst said this
is my body, but first you shal know
we ỹ when chrīst sate among the
twelue apostles, hauing the body,
ỹ the virgin marie bare, & ỹ same
bodi ỹ the virgin mary bare: tok
ỹ bread in his hand, gaue thākes,
brake it, & gaue it to his disciples.
now, ye shall know, that the script=
ture saith, that Jesu chrīst becam
in all poīntes lyke vnto man, sa=
uinge sinne, nowe I recken, that
one mans body, can be but in one
place at oone time, howe thincke
you mother messe. Mess. I mary ỹ
is true, a mans bodye can be but
in one place at one time in dede.
verite

verytie. Well then when the Dy
ſcyples had receyued the breade
of the bodye, that the Vyrgynne
marye bare, where was that bo-
dye then, had they Eate it vp, or
was it styl preſente before them,
Meſſe. No, theye had not eate it
vp, but it was ſtill preſent before
them. Veriti. Well then, That
ſame bodye after it had Suffred
death, and roſe agayne, yt aſſen-
ded vp to heauen, and ſet hym do
wne on the ryght hande of his fa
ther, & there tarieth tyll his foes,
be made hys fote ſtole, nowe that
bodye is in heauen you wyll gra
unt me thys. Meſſe. I verely, ỹ
is true. veryt. Howe chanſe it the,
that you wyll make the People
beleue, that ỹ Subſtaũce of bred
and wyne, is turned frome hys
kynde, vnto the verye Bodye of
Chryſte that the Vyrgyn marye
bare

bare after these woordes spoken,
thys is my body, not that onelye,
but you make thereof a sacrifyce,
for the remission of sinne, both for
quicke and dead, whiche is great
blaspheme, to the blood of Christe,
& they that woulde not so beleaue
should suffre moost cruell payne
& death, wherby ye haue crucified
Christ anew in his mẽbres, being
no lesse then a murtherer & a thef
ỹ robeth God of his honour, Mes
why sir God is omnipotent. verie
ye verely that is truth. Messe. why
then he mai do al thinges, & seing
he is almighty, speakig these woz
des, hoc est corpus meum, this is
my body, why shold we then be re
pugnante againste the truth, &
saye, that yt ys not hys Bodye,
where as he sayth hym selfe that
it is his bodye, and this I amme
sure of, my Lorde, that all theyin
that

that loueth me, ad he that is, is in me, which is God him selfe, as I knowe there is a greatter meany dothe they wyll saye no leasse, but that I am ordeyned of God. and that in seing me, they see god him selfe, which made them, and dyed vpon the crosse for thē al, & if they receiue me, they receue their maker, ỹ body of Christ, flesh, bloude, & bone, as it hanged on the crosse, and thus al them that fauoureth & loueth me, wyll beleue no leasse luge. why I perceaue now ỹ hast spoken against god & his woorde heresy, an blaspheme. Knouledge I truly my lord she would make ỹ woorde of God of none effect, for by her saying god dwelleth in tēples made w̄ stoneye, & she techeth ỹpeple to beleue no les thē so Me why my lord seing ỹ I ā made bi god, & his apostles ordened to be

maus

mās saluation, I thinke there is no man ỹ loueth me, but wil say ỹ wher as I am, there is God, for ỹ scriptures pphesied, that messias should come, which should saue ỹ people, & I am she, & my abidi ng is in Temples of stone, whiche is gods tẽple, so wel as mine, for loke where as I am, ther is he. knowledge.

Whi the womā of samaria pphesied messias to be a he, & not a she wher as she said, I wot wel messias shal com, which is caled christ, whē he is com, he shal tel vs altogether: here she calleth him a he, & not a she messias, & where as you say ỹ god dwelleth in tẽples made of stone, you shall know ỹ s. steuē saith, that god dwelleth not in tẽples made w handes, also s. Paul saith, no lesse to the xvii. of thactes, ỹ god which made the world, and al that are in it, dwelleth not

in

in temples made with handes ne
ther is worshiped with mens hã
des as salomon saith in ỹ thirde
boke of the kinges the vi. Chap.
that he builded hym a house, how
beit he that is hyghest dwelleth
not in the tẽples made whãdes,
as sayth the prophet Esayr: Hea=
uen is my seate and the yearthe is
my footestole what house wyll ye
buylde for me saithe the lorde or
what place is it that I should rest
e in hath not my hãdes made al
these thinges: now this blasphe=
mous woman doth cause the peo
ple to beleaue that he dwelleth in
temples made wyth handes caus=
sig ỹ peple to take hir false gods
for the liuing god where as these
honest men doth witnes ỹ cõtrari
whych is sufficiẽt inough I trust
my lord to proue hir falsehode ỹ poĩt
& where as she sayth my lord ỹ he
that

that receiueth her after the conse
cration meaninge the breade and
wine two false Goddes receaueth
the body of Christe flesh bloud &
bone but after such a fashyon to=
the Jewes the woorde of GOD
in the.vi.of Johan when he said
the bread that I wyl geue is my
flesshe whiche I wyll geue for the
lyfe of the world now the Jewes
toke it grossly and stroue amonge
them selues saying, how can this
felowe geue his flesshe to eate as
doth thys woman these woordes
of Christ this is my body taking
the bare letter nothing cõsidering
the closing vp therof where as he
saith so ofte as you shal eate this
bread & drinke of this cup ye shal
shew the lords death til he com &
if he be ther as thys woman saith
as I know he is not, let this nam
Sacrament be cleane abolished

for he maketh it but a signification of the deathe of Christ & not christ hym selfe but rather you must proue the Scripturs false which call lethe it a sacramente or els proue your self to be the Antichrist that Christe byd vs beware of whiche shuld exalte hi m selfe in the sea te wher the lyuing god shold sit, which is mannes conscience ād these to be two false gods which you say ys the lyuing god and if the scriptures be tru you be a traitor a thef & a murderer & if they be not true approue them your selfe. Mesle. syr I can not deny but that the scripp tures be true. [illegible] then thou condemnest thy selfe acknowledging by thine owne wordes to be guilty in that these two honest men doo lay to thy charge. Peter. my lorde yf it please you the accusations, of these two men is tru and she is

gylte

gylty in the thinge that they laye
vnto her charge, wherfore my lorde
de it shall not neade to panyell a
quest of her for she hathe condem
ned her selfe. by her owne wordes
& all we twelue brethetn wyll gra
unt therunto no leasse. Iuge. Wht
what thincke yee is she gylty or
vngylty. Peter. gylty my lorde &
if it please your lordshyp or anye
other man to loke in the, bi of ba-
ruc the prophete you shoulde kno
we wether she or that ꝑ is in her
be a god ye or no. Iuge, wel woma
by the worde of god thou art con
dempned vnto deathe for treason
theft and murder and seing thou
arte so thou shalte dye the death.
Scifnec. my lord my brother cou-
etous and I wold desyre your lor-
deshyp that you would be so good
as to let her go vnto the place frō
whense she come fyrste. Iudge. No

that she shal not for it may chãce that she maye do much harme in the waye as she goeth. Stifnec. my lorde if it please you to let two honest mẽ to ouersee her my brother couetous & I wylbe glad to beare their costes what soeuer it be. Iuge. Well at your desyr she shal go but ye shall be bound vnto me that you shal se her conuied ouer Stifnec. My Lorde that we wyll wyth all our hertes but we wold desire your lordshyp ỹ you wolde be so good lorde as to let her continue till the parliament be past, and then will we see this your cõmaundemente fulfilled. Iuge. well I am contents that she shall abide with you tyl the parliament be done then benedicta dei and if nall Desperation shall haue the ouersein of her to se her conuied to her father the pope again, and

for

for thy part benedicta dei, se thou
that she traueleth with much pai
ne and persecuctō and let not my
wrath neuer depart from her but
hang thou still ouer her heade for
euer & let her neuer haue no pros=
peritie but always in sorow and
care and see that she creapeth not
in no mans house in any wyse as
I know she wyl, if thou take not
good heade therfore, wayte nar=
rowly vpon her and specially a=
boughte Paules amounge hyr
frendes there, and Ludgate and
sayncte Pulkers, and se that she
carieth wt hir, her two brother su=
perstition and Idolatri, and for
thy parte Finall desperacion, so
that she be brought to her iour=
neys ende with ought succour or
comfort and that she neuer retur=
ne againe wyles the world indu=
reth but always to abyde in vn=

comfortable paine as a thing des
perate of all comfort neuer to ob-
taine mercye Final. My lorde ben-
dicta dei and I shall se this your
commaundement fulfilled vnto
the vttermoost. Iuge. I praye you
hartely do so and take her w you

NOw gentle audience where
as I haue withe iuste cause
condempned this mounster
by gods word perceauing no les-
se then that she is the abhomina-
cion of desolacion and the greate
babylon the mother of whoordo-
me and hath set her selfe in the se
te wher God should syt as saint
John saith in his reuelacion the
xvii. Chaptre the waters sayth ye
Angel vnto saincte John which ye
saweste wher e the whoore sitteth
are people and folke & nacyons &
tonges and in that seate shoulde
the lyuing god sitte, whiche is in
mens

mens conscience and I perseue
ye hath taken the honor vnto hir
selfe, whyche sholde be due onelye
vnto the lorde I can do no leasse
of conscience but Iuge hir a thef
wyche robithe god of hys honor
not onely this could satisfye hyr
wycked desire, but she hath caused
the people wythe hyr doctryne to
beleaue that she was the lyuynge
god, and a mediator betwixte the
father of heauen and then to pacif
fye his wrathe, where as sayncte
paule sayethe in the. ix. to the hebru
es that it is chryste that pacifieth
hys fathers wrathe and not that
he is entred into holy places that
are made wythe handes which ar
but similitudes of tru thingꝭ but
he is entred ito very heuē for to a
pere now i ye sighte of god for vs
not to offer him selfe oftē as thys
woman dothe, making the people
to beleue that she offerith him vp

euery day a sacrifis for the quick and the dead to take awaie sinne wher as saincte paule saithe in the vii. To the hebrues that he dyd ỹ once for al whẽ he offerid vp him selfe, and in the .ix. Chaptre folowinge saith saincte Paule wythe often shedinge of blode ther is no remissiõ of sinne by the whiche by hir doctrine she crucifyeth christ euery day anew, and not onely in hir doctrin but also she persecuteth him a fresh in his faithfull members yf they wold not beleaue hir false doctrin, & tak hir to be their god by the whiche she ys a traytor & murderer a ỹ thing ỹ is left vnto vs for a memorial of the death of christe and a worthy sacramente of the bodye and bloude of Jesu Christ she sayth it is god hi selfe the bread and wyne I meane two false goddes causynge the people

peple to do homage & worship vn
to them, wher as christ bad them
eate it and drink it and not to wor
ship yt to make ther of a god I co
ulde bring In dyuers pointes of
Scriptur to proue the false gods
and playne Idolatrye to worship
them, but I dyffer yet vnto the
nexte tyme, desyringe all christen
menne to beware of thys wycked
spryte for she is the rosse colored
whore that sainct John spake of
In hys reuelacõs the. xvii. chap
which is ful of blaspheme that the
kings & inhabiters of ỹ erth haue
dronk of ỹ wine of hir fornicatiõ
but feare not sayth sayncte John
in his ii Chapter for ye shal haue
tribulacion and this wicked spryte
the deuyll shal caste you in to pry
sone but be faithfull saith christe
vnto the deathe and I wyll gyue
you a crowne of euerlastinge life

whose lyke shall endure for euer
be feruent therfore my Bretheren
and repent saythe saint Johan in
the third of his reuelacion behol-
de sayth Christ I stond at the do
re and knocked if any man heare
my voyce and open the dooze. I
wyll come in vnto hym and wyll
suppe wyth hym and he wyth me
and seinge he hathe lyke a merey
full father promysed vs this mer
cifull promyse, let vs therfore re-
pente and be feruente to open the
doze oure hartes I meane which
is locked vp in vnbeleue that he
may enter in and ther is no dout
then but that he wyll suppe wyth
vs and we withe
him vnto the which supper
I beseche the lord bring
ge vs al vnto
Amen
Finis.

YOu subiects of baal saf what you'wil
kick spurn & wice as moch as you mai
make as manye Goddes as you can ie
shall not skyll
yt at length with out dought you shal
want your playe

A trewe prouerbe, & spoken mayo
it be.
By the false suttle antichrist mo=
ther nelle,

The nyer the Churche the further
from God.

(¶). Wylliam
Punt.

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Imprynted
AT LONDON BY VVYLLY-
am Hyll, And Wyllyam
Hetes. Dwelling
in Paules
Church
yeard
At the signe of the
grene Hyll,
ANNO. M. D. XLIX
The. ii. day of Ianuary

Cum Gratia et Priuilegio ad
Imprimendum solum